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LONDON, SATURDAY, SEPTEMBER 10, 1910.

[ONE PENNY.]

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, September 11.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Rev. J. A. PEARSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. GEO. CRITCHLEY, B.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. A. J. ALLAN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Professor J. L. VASWANI, M.A., of the Karachi College, India; 6.30, Rev. W. H. DRUMMOND.
 Highgate-hill Unitarian Christian Church, 11 and 7, Mr. S. P. PENWARDEN.
 Iford, High-road, 11, Mr. C. F. HINTON; 7, Rev. J. F. PARMITER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. S. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Rev. Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. E. W. LUMMIS, M.A.; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. S. FIELD.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. E. T. FRIPP, B.A., of Leicester.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET. Anniversary Services. Generous offerings requested.

CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. WALTER H. BURGESS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEO. WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. S. LANG BUCKLAND, M.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. W. T. DAVIES.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. STANLEY RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. O. B. HAVES.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

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DEATHS.

HUDSON.—On September 5, in her 57th year, Madeline Hudson, of 17, Belmont-street, Southport, daughter of the late Charles and Mary Hudson.

ODGERS.—On September 3, at Madras, the infant son of Mr. and Mrs. Charles E. Odgers.

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The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

LAST Sunday notable addresses were delivered in Sheffield by the Archbishop of York and Sir Oliver Lodge, in connection with the meeting of the British Association. Both dealt in conciliatory terms with the old conflict between religion and science. With the spirit of the Archbishop's sermon we are in cordial sympathy, but he fails to draw the very necessary distinction between religion as such and the official theology of the church. It is the latter which has been responsible for many of the difficulties of the past and the alienation of the scientific mind from religious thinking. The difficulty will, we fear, persist, though no doubt in a modified form, until there is a frank recognition of the fact that science is quite within its rights in refusing to have anything to do with the mediæval theories of the universe, which are embedded in the traditional teaching and language of the Church.

SIR OLIVER LODGE dealt specially with the Old Testament and its interpretation. He presented it as the record of the development of the soul of the human race. The early parts of the Bible were, he thought, better adapted to children than to adults. Whatever was suited to the childhood of the world might be appropriate to individual childhood at a certain stage of development. Truth, he contended, had many aspects. There was a truth of science, and there was a truth of literature, and if there was anything to choose between them from the point of view of perennial acceptance, the advantage lay with literature and poetry. Human feelings were more ancient

than any knowledge. William Blake described the sun-rise in the following words: "What, when the sun rises, do you see? The round disc of fire, something like a guinea? Oh no, no, I see an innumerable company, a heavenly host, crying 'Holy, holy, holy is the Lord God Almighty.'" It was in that spirit that the Old Testament had to be interpreted and understood.

SIR OLIVER LODGE concluded his address with a prophetic dream of the finer, healthier and happier humanity of the future. We are still, he said, in the morning of the times. But the future of the race will not arrive automatically. It must be worked for. Having risen thus far we may hope to rise further and to overcome in the course of a few more generations some of the avoidable, the man-made, the terrible evils which now exist, the slums, destitution, workhouses, prisons, unnatural squalor. All these should gradually cease their tormenting hold on us.

Mr. Holman Hunt, who died on Wednesday in his 84th year, had outlived all his close friends and fellow-workers. He was the last survivor of the pre-Raphaelite group of painters, the friend of Rossetti, Millais, Ruskin and Tennyson. As a painter he was known chiefly to the public through "The Light of the World," which was completed in 1854. In spite of its elaborate symbolism, the priestly robes, the jewels and crown, which excited Carlyle's indignation, it grew rapidly in popular favour. A replica of this picture, made by the artist himself, now hangs in St. Paul's Cathedral.

"For the last year," says a writer in the *Manchester Guardian*, "London has seen little of the great artist. I remember one afternoon soon after his 'Light of the

World' was hung in St. Paul's, how his tall, bent figure, heavily muffled, came very slowly down the Cathedral steps, half-supported by his wife and a friend. His sight was then far gone. Some time before he paid a visit to the Whitechapel Art Gallery, and as he sat there without his hat, his long thick grey hair, and his beard, his powerful face, not without querulousness, with its large shadows and the signs of pain, and his eyes that had worn themselves out peering into the facts and lessons of things, gave him the look of a broken prophet—of a great fire that burnt fitfully in its embers. In his youth he had to face real poverty and insult; in his middle age separation and estrangement from his old associates; in his old age he fought for his sight, and the picture which he seemed most to care for had to receive its finishing touches from another hand."

THERE was in Mr. Holman Hunt's art an element of personal austerity. In spite of flashes of colour, like the jewelled light of a thirteenth century window, in some of his pictures, they contain little of the love of beauty for its own sake. It was not human life in its passion and loveliness which fascinated him, but its background of judgment and the mystery of its pain. With this was combined the extraordinary faithfulness in detail which took him to the shores of the Dead Sea in order to paint "The Scape-goat." These were the qualities which appealed to the English temperament, on the whole so cold to the more southern genius and the warmer imagination of Rossetti. He was one of the great ascetics of art.

A RUMOUR has been current in Berlin to the effect that the German Emperor sent a special letter to the Pope during the meeting of the International Congress of Free Christianity, in order to express his

disapproval of its proceedings. In this letter, according to the Central News, the Kaiser assured his Holiness that neither he nor the German people were in agreement with the attacks which had been made at the Congress upon the belief in the Divinity of Christ. He reminded the Pope that his grandfather, William I., had said that without that belief Protestantism would be without a basis. The letter, it is stated, concludes with the expression of the hope that the glorious Pontificate of Pius X. may be long continued. This rumour has been met by a semi-official denial, and the precise amount of truth which it contains can only be a matter of speculation. We mention it here simply as one among many signs of the deep impression which the success of the Congress has made in quarters which have been inclined hitherto to treat the growing influence of Liberal Christianity with indifference.

* * *

THE municipal lodging-house for women, which was opened in Manchester last week, and appropriately named after Miss Margaret Ashton, is, we believe, the first building of the kind in the country. Accommodation is provided for 220 women, each one in a cubicle with separate window and door, at prices varying from 4d. to 6d. a night. Below the dormitories there are kitchens, dining-rooms, recreation rooms, and a generous equipment of bath-rooms. At the opening ceremony Miss Ashton pointed out that the woman with fourpence in her pocket would be able to use it as her hotel; others, she hoped, would live there day after day and year after year and make it their home. Social reformers will watch the progress of this admirable experiment in cheap housing with keen interest, in the hope that other municipalities will not be slow to follow the enlightened policy of the Manchester City Council.

* * *

AN interesting career came to an end on Monday in the death at Tunbridge Wells of Sir Thomas Fuller, late Agent-General for Cape Colony. From 1864 to 1872 he was editor of the *Cape Argus*, and in 1878 he was elected to the Cape House of Assembly. Previous to that he had acted under the Cape Government as Emigration Commissioner. Sir Thomas sat in the House of Assembly until 1902, when he retired to take up the appointment of Agent-General for Cape Colony in London. He was appointed a C.M.G. in 1903, and created a K.C.M.G. in 1904. Since his return to England Sir Thomas Fuller had resided in Brighton, where he was an active member of the Free Christian Church, being deeply interested in the progress of Liberal Christianity and the application of its principles to the problems of modern life.

THE LIBERAL CHRISTIAN PULPIT

DAYS OF JUDGMENT.

By REV. STOFFORD A. BROOKE.

II.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—REV. xx. 12.

"THE books were opened, and the dead were judged out of the things written in the books." That is imaged from the Roman courts. The accused, brought before the judge, had his record examined. There his past life was written down, and this, with the fresh accusation, were the materials of judgment.

It was once believed that on the day of the great assize this would be the case; and Art has so carried out the symbol, and the practice also of European courts, that this is by many still believed.

Books written! Accounts of our lives registered by recording angels! We smile at this scenery of a judgment by the spirit of all spirits. Yet there are books, not material, but spiritual, as spiritual as the judgment, where all our thoughts and acts are written; and some of these we write ourselves. Nor is it only when we are dead that these mighty registers are opened. At every moral and spiritual crisis of our lives, while we are yet on earth, the soul reads what these books say, or hears their awful record.

One of them is written in the infinite knowledge of God. In His spirit we are floating while we live; and as waters receive in vibrations the record of every changeable movement of those who dwell in them, so God feels in Himself the jar of every evil thought and act of ours, or the musical harmony of every righteous and loving thing we do. In that immeasurable sensitiveness to good and evil, all our lives are written down.

If we could but realise that overwhelming thought, "that all our wrong or right is written, as in a book, in the consciousness of God," how many careless wrongs we do to men and to our own soul we should avoid with awe, with hatred of their evil. Oh, watch, lest ye enter into temptation. Watch, that you may enter into good. For, as sure as death, in the deciding hours of life, in this world or the next, the book of God, the knowledge of your whole life will be opened, and its record will be your judgment according to your deeds. And it may be that He will pronounce no sentence, but leave you to sentence yourself.

His spirit will touch His intimate knowledge of all you have thought and done, of things remembered and things long forgotten, into your consciousness, and you will yourself read the book of God's knowledge of your life. And out of that great silence which always lies at the back of our soul, a voice, in that day, will come with a cry—"There is yourself, judge yourself," and, oh, I trust that God may be more merciful to us than we shall then be to ourselves.

There is another book. It is that which Nature has written by her impressions on our souls. It used to be said (fancifully, I think) that as every action and word, even every thought, caused a ripple of vibration in the ethical element that permeates all cohering matter or in which its atoms float, so it might be possible that we might hereafter read all that we had done and thought preserved for ever in these indestructible vibrations. It seems a fanciful speculation, too fanciful for any practical conviction.

But Nature, so closely knit to us, speaks to our soul, and in the varied impressions she makes on us at different times we have a record of our changes, our moods, the state of our soul from year to year. We walk by the sea alone, and its murmur reminds us of our childhood. Oh, how different is it now with us. We see the stars in their infinite, as we walk home, some clear night when we are old. They are not the stars we knew when in youth we dedicated ourselves to Him who set them in the heaven for our aspiration. They leave us cold. We come back to the village among the whispering elms, and to the stream we loved, and see, far off, the golden dream of the hills where our deepest love was felt, our deepest sorrow borne; where Nature brought us sympathy with our joy, and comfort in our pain. We remember all we felt. Could we feel it now? Is the beauty now as soft and piercing as of old? No, the impression it makes is different, infinitely different.

We visit, after many years, a place we loved, where a great happiness was ours, where, it may be, our life was crowned, where every scene in the landscape was enchanted, and now we hate the place; our past happiness seems a root of misery, and wood and stream and hill—as beautiful in themselves as they were of old—shoot into our eyes and heart arrows of pain and grief. Nature has kept our past and pours it into us. But when we read her book, we read also, awakened by her, the record of the long results that have followed from the joy, the crowning of life, the enchanted scenery which were ours of old; and the record is hateful.

In these, in a thousand, thousand impressions of this kind, compared with other impressions, Nature writes her record on our soul of what we were, what we are, and what we may become. It is a book which, in our days of judgment, is opened and laid before our spirit.

More solemn, and more clear in our experience, is another book. It is the book we have written at home, in society, in our business life, on the hearts of men and women. We print our thoughts, our doings, on those we live with, on thousands whom we shall never see, but whom our work has influenced. We die, but this writing of our does not die with us. Its power for good or evil still continues. Its book still speaks to bless or curse. Even on the whole race, so closely are we bound together, something of us is written. Our book is there, in prose or poetry, in song or tale, our unconscious literature, fraught with joy or pain to men, with good or ill. Oh, all that we have openly said or done lies written on the souls of men. The deed you did yesterday, good or bad,

where is it now? What is it doing now? It has gone into twenty lives already; it may be working in two thousand ten years hence. It is irreparable, its results are inevitable. It follows you for ever from soul to soul. The word you spoke yesterday, harsh or loving, true or false, where is it now? In how many is its message written? It cannot be recalled. From clime to clime it flies, and a hundred years hence it may be found in a distant land doing its evil or its good, in the lives of man or woman. And who can tell whether even a thought itself, once shaped, may not take form, and fly from our silent grasp of it into reality, and shape itself in the thought of others, and live and work in them? You may call this speculative. It is not, but leave it by, and think of what clearly lies at hand. Ask what are you writing on the souls you touch in daily life? What have you imprinted on your children, your friends, your companions in business or work, your employed or your employers? What have you written there this year? A beautiful, loving, truthful book, or a record you will shrink from reading when judgment descends on your life? For that book will be opened to the eyes of your soul, and to the eyes of man, and out of it God will judge. Nay, more, man will judge. Humanity keeps that record of your life; and God will say to you in the awful silence of your spirit—"Look and read, and judge yourself." Does that fact make no appeal? It is true that what you have already written on men cannot be recalled; but life is not over yet; and you may swear to God and your own soul to make all your writing for the future noble, loving, true and fair.

There is yet another book. It is our own character. Daily and hourly we are writing ourselves down. We bear about with us, in the character we have made, the whole volume of the past. In everything we do and think in the present, in the way we meet every circumstance of life, we go on forming that character. Our book is there, and it will be opened in the hour of judgment.

Into contact with that character, to exalt or lower it, to expand or narrow it, we are bringing other characters. It is a drama, then, that we are writing. What scenes and acts are there! What slow approaches, what swift conclusions! What hurrying passions, what sudden calms, what sins and sacrifices, what unforeseen developments; what a swift interchange of acts and thoughts, what a strange mingling of Fate and Freewill!

With the Power that moulds us beyond ourselves we cannot interfere. We can only trust, and we *do* trust, that He is love. But we have room enough to will that the drama we write shall be loving, and noble in act and thought, and the conduct and end of it worthy of a child of God our Father. The end may be tragic; we may perish in earthly sorrow, but so did our Master Jesus. But, happy or tragic, we can leave on the spectators of our drama a deep impression of goodness and pity and love, for the salvation and inspiration of mankind.

Oh, write lovingly the drama of your life, the history of your character in touch with other characters. If half its acts have

been written, and it be ignoble and uninspired as yet, let it be wrought out, for the rest of it, into solemn, tender, and beautiful form. For that book will be opened at our Judgment Day, and God will say, "Read the drama of your character, and judge yourself therefrom."

These then are the books of judgment, to be opened whenever in life, or in death, the day of proof arrives, and the white throne is set, and God lays judgment to the line and righteousness to the plummet, and earth and heaven flee away, and we are alone with Him. Then, may our Father grant that we be found true to His righteousness, crowned with His love, settled into His truth; our spirit, like Christ's on the cross, fit to be commended into a Father's hand; and the books we have written on the knowledge of God, on the vision of Nature in our soul, on humanity, and in our character, be worth reading by the eternal eyes of perfect love; and we ourselves, not smitten with grief and pain when God vindicates Himself before us, but satisfied with His infinite truth, unafraid in union with His love, and enraptured with the vision of His justice.

LIFE, RELIGION & AFFAIRS.

WILLIAM JAMES, OF HARVARD.

THE death of William James marks the break-up of one of the most brilliant philosophic companies that ever took part in the tutorial activities of a great university. Only those who have lived somewhat in the atmosphere which James created, or have studied, either under him or under the men whom he trained and influenced, can adequately appreciate the significance of his going—and even they can only feel, and never fully express it.

Harvard men spoke always of James with a reverential affection which was altogether moving and impressive. He was the well-loved teacher, the quiet inspirer of many lonely, thoughtful lives, the quiet helper of many an insignificant youth toiling up the heights of divine philosophy; and he was, too, at the same time, the great scholar, the man who knew, the philosophic foeman with whom only the greatest of his generation were worthy to cross swords. In the attitude of Josiah Royce towards James these two elements were combined, and Royce was a typical case. He was proud to fight his philosophic battles—often very fierce ones—with James, and he was proud also to hail him as "master" and to love him as friend. And no one of any perception or sympathy could be in the company of James for half an hour without realising just why that was. People used to say that he was a thoroughly lovable man; so, indeed, he was, because he was a thoroughly good man, simple and sincere, and always himself, *ὁ μεγάλων αὐτὸν ἄξιον ἄξιος ὤν*. He never demanded agreement, only honesty and loyalty of conviction. He held his philosophical opinions not because it was his business to teach philosophy, nor because the intricacies of

the subject exercised his intellect to fascination; nor, again, because he loved argument and subtlety for their own sake, but because the things he thought, as philosopher, were part of him, the direct product of a rich and warm experience, the results of temperament and character, the outward formal expressions of the innermost man. Philosophy to him, as to those whom he influenced, was a desperately human matter, something that belonged to and affected the very core of life. I remember Mrs. Royce telling me that, on one occasion, somewhere away in the magnificent scenery of the White Mountains, she and Mrs. James found their respective husbands almost at the point of blows over the question of the existence, or otherwise, of "the Absolute," James expletively denouncing that creature and all its works. That was the philosopher and the man all through. Of course, it was to him a vital matter whether the Universe was the ideally complete whole which Royce and all idealists, as understood by James, declared it to be; or whether it was the fluid, moving, progressing, incomplete, *free* concern he himself would have it. His very life was involved in the issue; it meant everything to him. So he was always in deadly earnest, eager to persuade, zealous to convince, burning to convey to other men the treasure which he felt he had himself, at least partially, acquired. Partially, one says, because there was that in his temperament which made him at times a little uncertain even of himself, and, incidentally, gave his philosophic opponents the few openings for attack which they could safely use. "I feel," he said once to me, "I feel like a man who has got hold of something by the tail, and can't get hold of any more of it." That remark shows, I think, that he was really, in the end, without the great constructive genius, the true synoptic vision, of the world's best philosophic thinkers. Quick, variable, eager, in many ways feminine, he never saw life quite steadily and consistently through one medium and one alone, and in that he fell short of being a great philosopher. The direct and immediate influence which he exercised in Harvard was that of a man, rather than that of a thinker. His personality entranced even those who were, intellectually, poles asunder from him, and felt that his philosophic ideas were often incomplete and inadequate. It is there that the wrench of parting will be felt, and there that the memories of him will gather.

William James came to philosophy by the way of psychology. It is, perhaps, not the best way of approach, though, largely under his influence, it has attained considerable favour and prominence in America if not elsewhere. Undoubtedly, James's most enduring contributions to the world of learning were made in the domain of psychology, and there his two monumental volumes, composed in a style not to be equalled elsewhere in the whole range of such work, will stand the test of the future. They are distinguished, as indeed, all his work was, not only by great learning and extraordinary delicacy of perception and intuitive power, but also by an elegance of diction, phrasing, and imagery which would have given him a high place in the ranks of purely literary men. It has been said that, if the fates had only arranged things

properly, William James would have been the novelist, and Henry, his distinguished brother, would have taught psychology. In the domain of philosophy proper, where the energy of his later years was mainly expended, it is not easy to estimate truly the value and significance of his work. He used to complain that his opponents did not understand him, and it is certainly doubtful whether he wholly succeeded in making himself clear in the end. Unfortunately he was forced, early on, into what was really for him a false position. What he himself posited as a "method" was turned by others into a theory of truth, and what he himself had suggested as a way of getting at truth was made to serve as a definition of truth itself. Of course, James himself later accepted this, but probably with reluctance, for what he was assuredly most profoundly interested in was not the nature of truth at all, but the nature of reality. "Pragmatism," if one must use the word, has never been a metaphysic, whereas James himself was in the end, or, at least, desired to be, pre-eminently a metaphysician. The question he asked himself was the thoroughly metaphysical one, What can be the nature of the universe which supports *my* experience? In answering that question he found himself at once in conflict with every absolutistic system, and more especially with those systems of absolutism which to him seemed purely intellectual and logical. The absolute logical idea provided him with no solution of the mystery of the universe and of himself; rather, it seemed to him literally to destroy his freedom and his individuality, and to make the fundamentally important aspect of his life, the strenuous moral aspect, wholly meaningless. He could not tolerate the "block universe" which, it seemed to him, monism offered. "You do not, and you cannot," he said, "get reality by means of any construction of ideas whatsoever; ideal constructions only take you further and further away. If you want reality, you must fling yourself into the whirl of life, struggle on with the whole throbbing, pulsating mass, *work* out your solutions, not *think* them out; feel your way, not see it; evaluate your desires and impulses by their results in actual experience, not by their formulated logical meaning." Other strains, of course, entered into his thinking; but this was always the dominating one, this refusal to bend before the shrine of the logical reason, this continued insistence on the fundamental importance of the free, active, emotional and volitional life, which he was content to see might mean an incomplete universe, and possibly even an irrational one. Life, in the end, is more than philosophy; reality is revealed in deeds rather than in words, in spiritual adventures in a world where there is always something unfixed, something free, something "absolutely original and novel." "There is no conclusion. What has concluded, that we might conclude in regard to it? There are no fortunes to be told, and there is no advice to be given. Farewell."

It is, of course, not possible here to enter on any sort of estimate of the full value of James's philosophic work. He certainly compelled Idealism to reconsider and reformulate some of its main positions, and to try to make adequate allowance for ele-

ments of our nature which there was a tendency to overlook. In wider spheres, James's philosophy, being so much a replica of the man himself, has acted, and will continue to act, as a spur to the strenuous life of will and moral endeavour. His message runs: "There is risk and uncertainty in the universe; there is always that inexplicable residuum which your intellectual powers cannot conquer; you must be up and doing, following your will to good, adventuring yourself, loyally and perhaps heroically, in the ways which to you seem best, plunging into the full ocean of life, urged by the chosen thought, by 'the will to believe' that for you, at least, it is a great matter, a noble thing to persevere and go on." It was a valuable message, valuable for every aspect of life, and one which mankind needs again and again. Coming from William James it was all the more valuable because the man himself lived out his message: the philosophy and the philosopher were one.

STANLEY A. MELLOR.

FRANCE AND THE VATICAN.

THE month of August, as has often been the case during the present pontificate, has been chosen for two papal pronouncements likely to have a momentous effect on the fortunes of the Roman Catholic Church. The first was concerned with a point of religious practice affecting the whole Church, the second with a political question affecting directly France alone, but involving principles which make the Pope's decision of practical importance in every country. Both are calculated to hasten the disintegration of French Catholicism and to weaken still further the hold of the Roman Church on France.

The first pronouncement ordains that throughout the Roman Catholic Church, children shall in future make their first communion at the age of seven, and recommends that they shall be encouraged from that age to communicate daily. At present it is the custom in France and in many other countries for the first communion to be made at the age of eleven, and the usual rule afterwards is monthly communion. First communion is preceded in France by a period of theological instruction lasting two years and known as the Catechism. The reasons given by the Pope for the change are that it was the custom in the Primitive Church for children to communicate at an early age, and that the postponement of first communion and the practice of communicating at fairly long intervals are the results of the Jansenist heresy. The latter statement is hardly historical, since it is probable that, in the Middle Ages, when Jansenism was unknown the majority of persons communicated only once a year. To be strictly logical the Pope should have ordered the sacrament to be administered to infants in arms immediately after their baptism, as is done in the Oriental churches; perhaps he would have done so, did not a canon of the Council of Trent forbid the administration of the communion to a child who has not attained "years of discretion."

In the opinion, however, of the majority of French Catholics, the papal decision already represents a triumph of logic over considerations of practical utility. It is not too much to say that they are aghast at this bolt from the blue; the Pope's decision was as unexpected as it was gratuitous, and, as usual, it seems to have been arrived at without any consultation of the bishops in the various countries. It shows entire ignorance, at any rate, of the religious conditions of France. The two years' preparation for the first communion is one of the few remaining holds of the Catholic clergy on the youth of France. Thanks to it, the majority of French children still pass through the hands of the clergy at an age when they are capable of receiving some theological instruction. With the change in the age of first communion, that hold must be lost and the clergy left without any means of supplying the deficiencies (from the Catholic point of view) of the secular schools. For it is obviously impossible to give theological instruction to children between the ages of five and seven; they will have to make their first communion uninstructed, and most of them will remain uninstructed in Catholic theology for the rest of their lives. It is true that the instruction is not very effective, judged by its results; a large number of those who make a first communion never make another, and the vast majority of the boys, at any rate, do not remain practising Catholics. But no instruction at all will hardly improve the situation.

The Pope seems to think that this is a matter of small importance. All that is necessary, he says, is that children should know the difference between the consecrated wafer and ordinary bread. The *curé* of St. Vincent de Paul, Paris, who has been moved to publish in the *Temps* his grave objections to the change (a strong step on the part of a priest in the existing reign of terror) does not take the matter so lightly. In his opinion, the Pope is sacrificing the interests of religion to a "blind logic"; as to the difference in question, he fears that all that a child of seven is likely to recognise is that the wafer differs in colour, form and substance from ordinary bread. He fears also that the child will grow up without any sense of the seriousness of the sacrament as well as without any religious instruction.

It is, indeed, evident that communion administered to children of seven will tend to become a mere magical rite, without any moral or spiritual significance. The magical conception of the sacraments underlies the Pope's instructions. The doctrine of grace conferred by the sacraments *ex opere operato* has been stretched in the Roman Church to such lengths that the necessity of some co-operation on the part of the recipient in order to secure the grace, though still formally recognised in theory, is lost sight of in practice. The Pope's recommendation that children of seven should communicate daily is intelligible only on the hypothesis that, in his view, mere reception is in itself efficacious, apart from the dispositions of the recipient. It is, of course, most improbable that this recommendation will have any effect; its only importance is as

a revelation of the degradation of the sacramental idea. But the alteration of the age of first communion is to be effectively enforced, and the French bishops are already considering measures with the object of averting its disastrous results.

It is improbable that any such measures will be successful. It has been proposed, for instance, that confirmation, now usually given immediately after the first communion, should continue to be postponed until the age of ten or eleven and the preparation now intended for first communion transformed into a preparation for confirmation. One bishop has made the fantastic proposal that the first communion at the age of seven should be private, and that there should be a solemn "first communion," which would not be the first, at the age of eleven, preceded by the two years' preparation. It is not likely that the proposal will be adopted. Moreover, it is certain that the great majority of parents would not send their children to the private first communion, but would wait for the public function. In other words, the Pope's instructions would simply be evaded, and it may be taken for granted that he will not permit that. It is equally certain that the first mentioned plan would be a failure. First communion in France is in the majority of cases a social rather than a religious function. For the poorer children it is the great event of their lives, for all children it is a time of amusement and receiving presents (often very valuable). For two or three days the boy or girl, dressed in a special costume, is the centre of the family life; lunch and dinner parties are given in honour of the occasion, visits are paid and received. It is this social and worldly side of the ceremony which has prevented it from declining in proportion to the general decline of religious observance. Children do not like to be deprived of a pleasure which they see others enjoying. The majority of parents send their children to Catechism only because it is a necessary preliminary to first communion; should it become a preliminary to confirmation, they would simply dispense with that sacrament, and with the Catechism.

It is probable that many will cease to send their children to first communion in the new conditions, as the age of seven is obviously unsuitable to a social function which suitably marks the end of childhood. Should first communion come to be confined to the children of those who really believe in its religious significance, perhaps there would be no loss from a narrowly religious point of view. It is possible that the Pope contemplates and even desires that result, for his whole policy has been directed towards limiting the Church to a select band of true (and docile) believers. But there would be no real religious gain since, as has been said, the change must inevitably emphasise the growing tendency to regard the sacraments as merely magical and mechanical observances.

The consideration of the second papal pronouncement, the condemnation of the "Sillon," must be postponed until next week.

ROBERT DELL.

Paris, September 5, 1910.

A VISIT TO HUNGARY.

II.

As the visitors on the evening of the day succeeding that of the Déva celebration listened to the accounts of the life of the great American, Theodore Parker, certain features of resemblance with the career of David seemed to suggest themselves. Both men had been nurtured in beliefs which their mature judgment could not approve, and which, when their conscience had rejected, no worldly considerations could induce them outwardly to continue to profess; both were endowed with the spiritual insight which enabled them to distinguish between "the transient and the permanent in religion," so that they were able to substitute for a shattered belief in dogma, a faith that realised the all-sufficiency of love without dogma to work miracles in the human heart; neither made it his principal aim to found a church, but both in breaking with tradition carried his church along with him. And when we inquire as to the reason why the church founded by David did not pass away at his death, but was endowed with a vitality that has enabled it to continue to flourish after the lapse of more than 400 years, we continue to trace a parallelism between the religious attitude of the two men. Parker's strength lay in the broadness of his human sympathy, which embraced even the negro slave, the despised and rejected of the race to which he belonged.

Dr. Wendte, after describing his visit to the tomb at a village near Cracow, in Poland, of the great contemporary of David, viz., Faustus Socinus, contrasted the fate that has overtaken the Unitarian Church in Poland, which in the lifetime of its founder attained such a position and influence. The utter failure of the movement in that country was, he held, to be traced to the lack of a sufficiently wide basis of popular support. The no less gallantly endure persecution for the cause, but when these were dead or banished, no roots for further growth were left in the soil. In Transylvania, on the other hand, the peasant class was won over from the beginning, and from its ranks many of the ministers have always sprung. That faith in the common people which Mr. J. Perkins, of the Universalist Church of America, declared to be the foundation upon which that church rested, has here been vindicated by history as the most indestructible element in the much older church which David founded.

Even in this short stay in Hungary, the visitors had opportunity to observe indications of the hold which the history of the great reformer, and of the movement which he represents, has upon the interest of the population of the country, irrespective of creed. Most striking, indeed, is the evidence that the great principles of religious liberty established by John Sigismund in 1568 are understood in a much more positive sense than is the case in other countries, including our own. Among those who were present and spoke at the conference at Kolozsvár were members of other religious denominations, including Count Esterhazy, minister of

education and public worship, who is a Roman Catholic. Nay, more, Dr. Ludwig Farkas, a professor in the Roman Catholic College, stated that he had been requested to attend by his parish priest and to express the goodwill of the church to which he belongs. The Calvinist church was also represented by Herr J. Hopoly, who for the first time made a public acknowledgment on behalf of his community of Francis David, as the first Bishop of the Calvinist Church in Hungary. These instances of active and benevolent interest are not exceptional in Hungary, and it may fairly be supposed that they are in some degree to be attributed to that position of absolute equality which the principal denominations enjoy as churches recognised and supported by the State.

On our arrival at Déva on the evening of August 22, the evidences of popular interest were strikingly manifested. While the usual address of welcome was being read and responded to our party was enveloped by a large crowd of well-wishers; the long procession to the town was headed by two lines of picturesquely attired mounted men, and by a brass band. Later, our seats set for supper in the centre of the market place were surrounded by a crowd of townspeople, young and old, who patiently watched us from behind a cordon drawn around the circle. Most impressive was the closing scene of the evening, when Professor Boros quite informally addressed the crowd about the great man whose life we were celebrating. His auditors listened to him with absorbed attention, and then, after we had joined in an English hymn or two, they responded with the deep tones, in which all joined, of the Hungarian National Anthem, and of Louis Kossuth's hymn.

The next morning the steep ascent was climbed, and a large assembly listened in reverent attention to the address of the Bishop as he spoke of love triumphant over differences of faith and of the martyrs in the cause of Truth, and then heard the impassioned accents of Pastor Jozan, as he recited the striking poem composed by himself for the occasion, the effect of which was to some extent conveyed in the English translation that was afterwards read by Mr. Minot Simons. The allusion to the vision of Ezekiel seemed to be especially appropriate in this spot, at or near which the martyr's bones were doubtless laid to rest, while his spirit was so manifestly dominating the assembly.

The notes which were struck at every point of the Conference found accordant expression in the addresses delivered by Dr. Estlin Carpenter and Mr. St. John, in the College Hall on the Sunday evening. The subject chosen by the former was the witness of the churches to the cause of Truth. That witness is subject to variety and change, as the conditions and needs of mankind vary. David had witnessed to the idea of human brotherhood found in the unity of the Godhead, a conception which Christ himself had realised, and which was likely to satisfy mankind's most permanent needs. It was the duty of every church to be loyal as he himself had been loyal, steadfast and immovable in the cause that was believed to be true. Mr. St. John followed with thoughts upon

the relation of God and man as a relation of sonship. We must believe in both, and find in Love the principle which will enable us to understand both. Beliefs produce an effect on life, and fail if they do not influence character.

It remains to review, as the concluding portion of this account, the practical aspect of the Conference in bringing co-religionists of different countries into closer contact, and strengthening in all of them feelings of confidence in their religion as developed from closer bonds of association.

The largeness of the number of foreign visitors in itself interposed some obstacle in the way of close contact and friendly, informal relations between the members of the American and of the English party, since each arrived at and left Buda-Pesth at a different time, and was to some extent separately conducted. Nevertheless, there was sufficient opportunity for intercourse, begun at earlier stages of the journey, to be continued and to develop into a mutual comprehension of aims and of ideas. Dr. Wendte, in spite of the strain upon his health imposed by the great responsibilities which he had undertaken, was ever ready to place at the disposal of all the results of his wide experience and great knowledge of every branch of the development of Liberal Christianity, and the personal experiences of Theodore Parker which he was able to furnish, gave a strong sense of reality to the service of commemoration of his great fellow-countryman.

Mr. St. John, as representative of the American Unitarian Association, presented to the Conference an album containing resolutions of support and sympathy from the American Branches, while Mr. Perkins represented the Universalist Church and Dr. Summerbell the denomination called the "Christian" Church. Mr. Minot Simons, Mr. H. H. Saunderson, and Mr. W. G. Eliot also took part in the proceedings.

The delegates and visitors of the English party were fortunate in having included among their number men and women who were able to give authoritative and influential expression to the sentiments which they shared in common, and to the views which they desired to communicate to their Hungarian friends. Dr. Estlin Carpenter, in addressing his audience at Kolozsvár, saw around him many of his former students, who as members of the Synod were now moulding the policy of the Unitarian Church in Hungary. Dr. Blake Odgers, as the representative of the cause of international peace at the Berlin Conference, was able to give appropriate expression to the desire for closer relations with Hungary, which was prompted among the visitors by the circumstances of exceptional friendliness and consideration that accompanied the visit. Mr. John Harrison, as ex-President of the British and Foreign Unitarian Association, in his reply to the message of welcome addressed to the foreign representatives was able to interpret correctly the feelings of gratification which the invitation of the Church in Hungary, and the warmth of the reception that had been accorded, naturally evoked. Among the many demands that were made by the frequency and zeal with

which addresses and toasts were read and proposed, it was the general feeling that the sentiments of the members of the party could not have been more faithfully or more cordially expressed than in the speeches which were made by these representatives. To Dr. Herbert Smith, for the many occasions on which arrangements were made by him tending to the convenience and comfort of the party, their thanks are due, and it is hoped that it may be possible to give some effect to the suggestion which he made at the closing banquet at Buda-Pesth, that an Anglo-Hungarian Association should be established in London.

Of the reception accorded to the party by the Hungarians from first to last it is impossible not to write in terms of excessive appreciation. We were received on landing at Buda-Pesth with an address from the Minister of Commerce, who is a Unitarian. On our return to that city we were entertained to a most tastefully arranged banquet by the Corporation, at which the Burgomaster and the other officers exerted themselves to minister to the entertainment of the guests. At Kolozsvár the party was met on arrival by the Bishop and the Mayor, and a conversation was held the same evening at the Bishop's house.

At both Buda-Pesth and Kolozsvár a strong local committee of ladies and gentlemen had undertaken much of the expense of providing entertainment and (at Kolozsvár) lodging also for the visitors, and its members willingly devoted their time during our stay to accompanying us to the principal sights of their respective towns, arrangements for visiting which had been made in advance. The English and Americans, on their part, were anxious to give some practical expression to the feelings of gratitude which such treatment had evoked, and it is hoped that an announcement may be made in a later number of the *THE INQUIRER* of the steps which have been taken in this direction. The desire for closer union which was generally felt, found expression in the proposal of Dr. Herbert Smith already referred to, and in the discussion which took place at Kolozsvár about the formation of an International Women's Association. Mrs. Herbert Smith described the attempt of the Central Women's League to link together the local branches, and gave an account of the work of the Women's Social Club and of the Postal Mission.

Miss F. Field read a resolution passed in 1904 by the American Women's Alliance, representing over 300 branches and over 1,700 women advocating the formation of such an institution.

A resolution was passed that the proposal be accepted, and that a local sub-committee should be appointed.

The visitors left Hungary with feelings of profound gratitude and appreciation for the treatment accorded to them, and with warm regard for the personality of the leaders of the movement of free thought in Hungary, and for the attitude of openness to the best influences of the present which they represent. They believe that a bright future may be expected by their friends in that country, a future in which they, by active co-operation and goodwill, desire to participate. B. G. USSHER.

THE WISDOM OF THE APOCRYPHA.

THE term Apocrypha is used in two senses, general and particular. The former has a suggestion of falsity and forgery, from which, unfortunately, the latter is not free. The name is therefore misleading and unflattering, as used by Protestants of a certain group of writings excluded from the canon of the Old Testament. Critical inquiries into the nature, origin, and purpose of the Scriptures, and the spread of a liberal spirit have led to a decay of reverence for the ecclesiastical exclusiveness which closed the door against these works. Books which have left their mark upon the minds of New Testament writers, and were held in honour by the church for centuries, merit, it is felt, at least a careful and sympathetic reading. The Apocrypha, in these days, are, slowly but surely, regaining their ancient position in the esteem of Christians. Evidences of this are numerous, in their critical treatment by Protestant scholars in England, Germany, and America, in popular Commentaries like the *Temple Bible*, in the publication of extracts, as in the *Wisdom of the East* series,* last, but not least, in the formation (1905) of an International Society to promote the study of the Apocrypha, publishing a *Quarterly Journal*. The day seems not far distant when the average Protestant, whatever his church, will no longer be ignorant of the contents of the Apocrypha. Of the 14 books in the Revised Version, the Books of Wisdom, when known, will probably make the strongest appeal to the modern mind. Of these, *Ecclesiasticus* (about 180 B.C.) is a genuine and authentic treatise, probably written in Hebrew, and certainly the work of a Palestinian Jew, Jesus, son of Sirach. The *Wisdom of Solomon* (first century B.C.) was written by a Jew of Alexandria—an early tradition names Philo—and, according to a common custom, was attributed to the traditional wise king of old. Both are concerned, not specially with the history or legends of a particular people, nor with religious phenomena which belong essentially to the past, but with aspects of life and thought which are the same yesterday, to-day, and for ever. This is not to deny the place of these writings in the development of Jewish thought, for they bridge the gulf between the Old and New Testaments, but it is to affirm the oneness of humanity in history. As it is quaintly said in the Preface to these selections, speaking of the types portrayed by Ben Sira, "the ninny, the bore, the nagging wife, the man of empty tongue, Paul Pry, Sir Peter Pomposity, these, and many others, a tiresome company, are of the eternal people, they who can never die." The later writer, again, presents, in his own way, problems that still perplex us, the afflictions of the righteous, the law of the universe, the hope of immortality.

The word "Wisdom" is variously defined. Fiebig's definition in the new German Dictionary of Religion seems, in many ways, the best. "The chief attri-

* The Wisdom of the Apocrypha. With Introduction by C. E. Lawrence. London: John Murray. 2s. net.

bute of God expressed in Nature and History." The doctrine of Wisdom in the Old Testament and in the Apocrypha is by no means stereotyped, and everywhere Greek influence is reflected. In its final form, Wisdom is spoken of as the Holy Spirit of God. Nor is the general teaching of Apocryphal Wisdom books upon one level. In Ecclesiasticus, Utilitarianism is most prominent, in the Wisdom of Solomon, belief in immortality. Of the two, the latter book is more penetrating and less superficial. For the rest, they have much in common. The style is semi-poetic, preserving, in a large measure, the well-known Hebrew parallelism. At some points, particularly in the first half of the Wisdom of Solomon, lofty and inspiring thoughts are expressed in a style of singular beauty. The similes employed by the two authors show the nature of their interests, and shed light upon Jewish society. "As the going up of a windy way to the feet of the aged," says Ben Sira, "so is the wife full of words to a quiet man." It is a notable picture of a plain man, who loves peace but will not sacrifice his power, and a wife with a will of her own. "Our life shall pass away as the traces of a cloud and shall be scattered as a mist." Such are the sentiments of the materialists, whom the author of "Wisdom" controverts. With its context it provides an admirable sketch of "pig-trough" philosophy. Ecclesiasticus is a text-book of Hebrew morality, the most complete we possess. The assumption throughout is semi-Socratic, not that a man who knows what is right must always do it, but that such knowledge is conducive to right action, and that this, in turn, leads to happiness. The Wisdom of Solomon commemorates and illustrates the glory of a righteousness which is not impoverished in time, and is enriched in Eternity. "In the memory of virtue is immortality. Because it is recognised before God and before men. When it is present men imitate it, and they long after it when it is departed, and throughout all time it marcheth crowned in triumph." "The souls of the righteous are in the hand of God, and no torment shall touch them."

In some respects, as we might suppose, the Wisdom literature is entirely wanting. Little or no account is taken of the inner life of the soul. Nothing like a philosophical inquiry into the nature and origin of moral evil, is so much as suggested. The Hebraic sense of Divine sovereignty predominates, and the liability to sin is simply accepted as a fact. All this is no more than to say that the modern psychological analysis of the mind did not exist in the first century B.C. Yet the casual student of the Wisdom literature is more astonished by what is included than by what is omitted. The average man is impressed by the practical ethics of Ecclesiasticus, and the religious hope of the Wisdom of Solomon. The absence of profound speculation or intimate personal experience does not greatly disturb him. The man who cannot appreciate the drama of Job, or the Gospel of John, but is drawn to the Book of Deuteronomy and the Epistle of James, will be at home with these writings. And after all, as Ben Sira observes, "The wisdom of the Scribe cometh by opportunity of leisure, and he

that hath little business shall become wise. How shall he become wise that holdeth the plough, that glorieth in the shaft of the goad, that driveth oxen, and is occupied in their labours, and whose discourse is of the stock of bulls?"

THE HOUSE OPPOSITE.

THE house opposite, low, rambling, red-tiled, with its steep roof and quaint dormer windows, was built, as my landlady tells me, about two hundred and twenty years ago. Far from showing marks of dilapidation and neglect, it has a pleasant air of serenity and repose, suggesting happy old age. At this season of the year the garden is still gay with flowers, but the creeper which clings lovingly about the old red walls is already tinged with gold. The house has only one wing, for on the west side, where uniformity would demand another, lies the old-fashioned garden with its bright patches of colour, here a vivid mass of scarlet and orange nasturtiums, there a bed of sweet-peas, "on tip-toe for a flight," then a clump of hollyhocks, and beyond, giant sunflowers gazing benignantly over the oak paling at the passers-by.

During the last few years Wellingbridge has become a popular summer resort, but my lodgings are in the more sedate part of the town, away from the haunts of the holiday-makers, and indeed it is difficult to imagine that the peace of the house opposite could be disturbed at any time of the year by traffic or busy hum without.

Whoever may dwell within has no mind to shut out either breezes or sunlight. The windows are never closed, and the rooms must be filled with the fragrance of the garden. The house has an air of peace and goodwill, as if its cheerful, ruddy face had become sun-burnt from constant exposure to the genial heat of the glowing summer sun.

Yet for all its cheerfulness, the house is a house of pain. Through the open windows I catch glimpses of nurses moving swiftly about in their cool blue uniforms, whilst doctors arrive with bags of surgical instruments. When they depart a middle-aged woman, wearing a grey nurse's dress, accompanies them to the door. She, I imagine, is the Matron, and one would almost tolerate illness for the sake of having her near one, for even at this distance I can see the sympathetic blue eyes and the gentle smile breathing "soothing thoughts that spring out of human suffering." Ever and anon come patients, with relatives or friends often more anxious and woe-begone than themselves. The house is, in fact, nothing more romantic than a Nursing Home for those obliged to undergo more or less serious operations.

The waiting-room to the right of the hall is the scene perhaps of more grievous suffering than any other room in the house. Occasionally the operation is trivial, but generally I can tell that it is of a more serious nature from the anxious face of the parent or friend eagerly awaiting the result.

About a week after I came to Wellingbridge, a cab drove to the door, and a boy of about eleven years of age, wrapped in blankets so that I could scarcely see his face, was carried indoors. The next morning three doctors arrived within a few minutes, and presently the Matron appeared with a pale, sad-eyed mother at the window of the waiting-room. I could see the father pacing heavily to and fro, scarcely pausing in his restless march until the weary hour was at an end. Several times the mother covered her face with her hands. She seemed to be praying aloud, and as the moments dragged on her face grew white as the jasmine about the window. At last she turned hastily away as a fourth person entered the room, but I could not tell whether the news was good or bad until they left the house a little later. Then, although his mother seemed to have been weeping, I knew from her face that it was well with the child.

But, as a rule, the patients are older. One, an aged woman, who must have been full three score and ten years, came with her husband, a little older than herself, and they parted like children, smiling valiantly whilst the tears trickled down their wrinkled cheeks. The old man walked away, cheerily waving his hand until the Matron led her from the door, but then his head bowed and his back bent as if the joy and strength had gone from his life. Alas, before many days I knew that his farewell must endure to everlasting.

One day there came a little pale woman, alone with her maid. If the girl felt any concern on her mistress' account, it was concealed beneath an expression of stolid indifference, yet the poor woman seemed to dread the "good-bye." If the maid had any feelings on the subject at all, probably she welcomed the prospect of a holiday, but the patient appeared pitifully unattached. After a few weeks the girl returned with unmoved countenance to take her home, but her mistress clung to the Matron's hand as if she shrank from the unfriendly world outside.

One bright afternoon a girl of perhaps twenty years of age was helped to walk painfully from a bath-chair to the house. Before entering she stopped to admire the roses which cluster over the porch, and I could see from my window that, although her face was white and thin, she had not lost her beauty, and her merry smile showed no signs of the fear which most persons would acknowledge under similar circumstances. During the next few days the house was besieged by a constant stream of anxious inquirers. Evidently the patient was one of a large family, for many were obviously sisters and brothers. Several times a day flowers and fruit would be left for her, but gradually the visitors turned more sadly from the door, and every day the faces grew gloomier.

Then there came a day when the house seemed quieter and calmer than ever. The stream of visitors ceased, and one family in Wellingbridge was stricken with a grievous burden of sorrow.

For the house opposite, with its gay garden, its ruddy walls, its peace and its calm, is yet a house of suffering, and out of suffering sometimes cometh joy, but sometimes it leadeth unto death.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

YOUNG BRITONS' EMPIRE LEAGUE.

SIR,—Now that the holiday season is about over, and things are settling again into something like normal conditions, I shall be grateful if you will kindly allow space in your columns for calling attention to this most important organisation.

At a meeting recently held at the Holborn Restaurant in furtherance of a proposed Young People's Empire Festival, a resolution was submitted by Mrs. Charlotte Benham, of the National Free Church Council, to consolidate the idea of the Festival by forming a "Young Britons' Empire League," the objects of which should be to stimulate and encourage among our young people feelings of comradeship and also assist them with their pursuits in the world of art, handicraft, physique, &c. The specific way in which these objects should be carried into effect has not yet been definitely decided, but it is thought that to multiply meetings by adding to those already held in various churches might not be the best course to adopt. If, however, our work and aims can be advanced through existing organisations by offering lectures and other assistance, then it appears reasonable that all young people's societies such as guilds, associations, scout corps, brigades, &c., might with advantage take the matter into their scope of operations.

The matter even in its present stage has the co-operation of the Dowager Duchess of Newcastle, Sir Frank Newnes, Bart., Sir Francis Vane, Bart., Revs. Dr. Clifford, R. J. Campbell, M.A., Thos. Phillips, B.A., T. Rhondda Williams, and others, and we shall be glad if all who are interested in young people will communicate with us with a view to furthering the movement during the coming winter. What we are anxious to do is to engender in the minds of the young a much loftier aim and feeling than the mere shouting of "Rule Britannia," and the singing of "God Save the King," that a real Briton consists of manhood and womanhood developed in its highest and best form. The undersigned will be glad to send a copy of the constitution to any who care to apply.—Yours, &c.,

C. HOWES, Hon. Secretary.

Avenue-chambers, Bloomsbury-square, W.C.

THE NOTTINGHAM LACE TRADE AND MUNICIPAL FACTORIES.

SIR,—One is loath to believe that you are less desirous of accuracy than of exploiting an incident which you consider may tell for the Socialistic theories which receive so much support in your paper. I can only assume, therefore, that you have not the means to acquire full knowledge of the facts in this instance. Had you been able to do so, you would have found that the Mayor of Nottingham's proposal for the erection of lace factories by the Corporation meets with no support

from those best qualified to judge of the causes of the removal of so many lace machines from Nottingham to surrounding districts. I do not propose to go into the reasons given by the various objectors to the Mayor's scheme, though I may say that they mainly hinge on the attitude of the trade unions, but I desire to emphasize the point that the inference to be drawn from your paragraph that this further development of municipal trading is favourably entertained or is likely to receive the consideration of the City Council is entirely inaccurate. The Mayor has no direct connection with or experience of the lace business, while those who consider his scheme alike unnecessary and impracticable are men whose whole lives and work have been devoted to the trade. Only yesterday the Nottinghamshire and Derbyshire Traders' Association passed a resolution that the scheme was "highly undesirable," while the proposal has been entirely ignored by the Nottingham Chamber of Commerce.—I am, &c.,

JOHN C. WARREN.

Nottingham, September 7, 1910.

[The paragraph to which Mr. Warren refers appeared in our notes on the Social Movement last week as an item of news. It simply described the scheme of the Mayor of Nottingham as one which has aroused interest, and referred to an interview in which the scheme was explained to a press representative. There was no editorial comment upon it, either favourable or unfavourable.—EDITOR.]

BOOKS AND REVIEWS.

EAST AND WEST.*

THE task of philosophy is the solution of the ever pressing and supremely difficult problem of the One and the Many. In concrete experience, indeed, they are found in vital union, but when thought has once separated them by analysis, the "spiritual bond" is hard to discern. For long ages the East has found all reality in the One. Profoundly impressed with the finitude and transitoriness of all things, the great thinkers of the East have denied all value to finite life, and hoped to find peace and satisfaction in the contemplation of the One—the sole reality of all the illusion of the manifold world revealed by the senses. The energetic nature of the Western peoples prevented the development of such a doctrine of quiescence among them, and caused men to find the end of life in action. The worthy life was the life of strenuous activity, leaving little time or inclination for reflection. The Gospel of work preached by Carlyle, and inculcated in the familiar hymn, "Work, it is thy highest mission," has developed into a philosophy in current pragmatism. Both these doctrines seem one-sided and unsatisfactory, and a view which should harmonise them in a higher synthesis would be welcome. May it not be hoped that from the contact and interpenetration of Eastern and West-

ern thought, so profoundly different and yet so complementary, a truer philosophy and a deeper religion may arise? The beginnings of such a philosophy and religion seem to be indicated in the sketch of the history and doctrine of the Brāhma Somāj in this course of lectures delivered before the Theological Society of Calcutta.

The Brāhma Somāj originated in a revolt against the popular religion and idolatry of Hinduism, and a return to the purer religion of the Upanishads as interpreted by the Vedantic philosophy. The movement was largely diverted into another channel by the well-known Babu Kesavachandra Sen, who under the influence of Western discrete thought, and Scotch Realism, rejected the Monism of the Hindu Scriptures and taught a dualistic Theism based on intuition. The progressive section of the Brāhma Somāj were dissatisfied with Mr. Sen's teaching. They rejected his supernaturalism and reliance on authority, recognised the necessity of the historical method, of freedom of thought, and the supremacy of reason. Realising the fundamental truths of the Monistic theory of the Upanishads, they endeavoured to fuse it with a philosophy which asserted the reality of the world and of finite selves. This attempt, judging from the exposition of the doctrine in this book, seems full of promise for the development of religious thought.

Rejecting the dualism of the Scotch Realists of which Kesavachandra Sen was a disciple, and its further development in the "Transfigured Realism" of Herbert Spencer, the progressive Brāhma Somāj adheres to absolute idealism. In an extraordinarily lucid exposition of the theory, the writer of this work shows that all knowledge involves the distinction of subject and object. This distinction is made by the subject which, in making it, transcends the distinction, comprehending subject and object alike in its total sphere of consciousness. Thus though the self which we call our own may seem merely "a subjective spirit distinct in each individual, using our bodies and senses, and identified with our own thoughts and feelings," yet, as the knowing self, comprehending both the subjective and the objective hemispheres in the sphere of its consciousness, it reveals itself as the one indivisible spirit—above space and time since space and time only condition the objects of its consciousness—"diffused in or containing the world." The self in the former sense is thus but the manifestation or individualisation of the Universal Self. This truth was seen with startling clearness and held with unwavering firmness by the ancient thinkers of India. Being, say the Upanishads, is "One only without a second," but this seems to them to involve the further doctrine that particular existence is naught but Maya-illusion. The One alone is, the Many but seem to be, and in truth are not. Against this doctrine of the absolute unreality of the finite the writer protests. Knowledge of Western thought and of Western science has enabled him to grasp the great idea of unity in difference. Biological science has revealed to him the fact that the One and the Many are not necessarily exclusive, for in every multicellular organism the life of the Many calls is fused into the One life of

* The Philosophy of Brahmanism. By Sitānāth Tattvabhūshan. Madras: Higginbotham & Co. 1909. Pp. 388.

the organism, which itself is but an *internally differentiated* cell. Psychology taught him that thought is only possible as the fusion of many ideas, feelings, and volitions into one state conscious of itself as one, despite the variety of its content. Denying as strongly as any orthodox Hindu the independence of Nature and man, since knowledge reveals to us the ultimate reality as a conscious unity in relation to which "all thinking things, all objects of all thought" exist, and which comprehends them all in itself, he finds that the absolute Monism of Sankara and the Upanishads is in error because "its analysis of experience is halting and one-sided. It sees enough to detect the error of popular Dualism. It sees that Nature is not independent of God, that it has only a relative and not an absolute existence. This relative existence it interprets as non-existence. Agreeing with popular thought that absolute existence is the only form of existence, it denies existence to nature as soon as it finds out that it has no absolute existence. . . . Such Monism does not see that the absolute, the spaceless, the timeless, the unchangeable necessarily implies a world of space, time, and change, and is inconceivable and unmeaning without the latter." Absolute monism, he holds, is thus "vitiated by two fundamental errors—its confusion of relativity with illusoriness, and its inability to distinguish between the absolute, original self . . . and the reproduced self manifested in space and time, which even in its moments of highest enlightenment cannot be anything but finite, and must always feel itself dependent on and subordinate to God."

From this doctrine of the Ultimate Reality as an absolute self, that is self-differentiated into finite selves, it follows that as perception is the revelation of the Divine, action is its self-realisation. Human action is the realisation of the self in each man, and that life is moral or ethical in which the self realised is the wider, inclusive self as against the self which is exclusive. The moral progress of man is the gradual realisation of the wider self in the life of the family, the nation, and humanity, till at length he reaches the consciousness of oneness with the whole cosmic life. The satisfaction of the soul in this expansion of the self is the true happiness, and the failure to find that satisfaction the one real misery of life. And this conception of the world seems to help us with a suggestion as to the meaning of evil. Finite life being limited and imperfect must always suffer from some evils, but as that life finds its true good in growth and development to which evils are necessary stimuli, it is still possible for us to believe that the good is always triumphant, and the whole a perfect and harmonious life.

Such an outlook seems to carry with it—at least in germ—the elements of the more perfect religious synthesis which we may hope will be gained by the fusion of the opposite but correlative ideas of the East and the West. It finds the true service of God in the fullest realisation of the self—of all the powers and activities of man in due order and harmony. Science, art, communion with nature, the aspirations and upward strivings of the ethical life are all religious activities, all ways in which we

realise that which is at once our own truest self, and the spirit in which we and all things live, and move, and have our being.

This unifying conception of life must necessarily issue in reform in all spheres of human activity, especially in religion and social life. And so we find an interesting discussion of the practical and religious question so important to emancipated Hindus. May he, who has risen to this higher and purer religion, join in the ceremonies in the temples, and in the idolatry of the national worship? The writer considers the two excuses for conformity, that orthodoxy may be reformed from within, if the emancipated remain in the fold, and that they should participate in idolatrous rites and sacrifices because idolatry is but symbolism, and symbolism can never be dispensed with.

To the first he answers that the fundamental virtue is whole-hearted sincerity, and that one's moral sense is blunted and the whole tone of one's life lowered by conformity to that in which one has ceased to believe. Progress within the orthodox community is really rendered possible by those brave and sincere souls who break with tradition and custom and boldly follow the light whithersoever it may lead them. Again, if symbolism is indeed necessary to the religious life such symbolism may be found in nature and art, and does not justify the enlightened man joining in sacrificing to idols. The nation "can be saved and led on to higher grades of spiritual life only by the most thoroughgoing renunciation of all forms of idolatry—by purging its temples of all vestiges of image-worship, and the utter overthrow of the selfish and impious supremacy of the priests."

But in order that the life of the spirit may have free expression it is necessary not only that religion should be purified from idolatry and superstition, and recognised as the realisation of all the higher aspirations of the soul, but that social life should be transformed also. The development of the self must not be hindered or crushed by wrong, injustice, or oppression. All men must be treated as ends in themselves and sharers in a common good. The two most striking forms of injustice in Indian life are the caste system and the subjugation of women. The author pleads for the abolition of caste, combats the arguments of its defenders, and shows that British rule has done much, and the growing sense of national unity may do more, to break down its barriers. He concludes a deeply interesting book by a strong plea for the emancipation and education of women, for the abolition of child marriages, and the admission of women to participation in active life and the full rights of citizenship.

MAURICE ADAMS.

SOCIAL PROBLEMS IN AMERICA.*

THE first of these volumes has a special interest, as it consists of lectures delivered in the School of Philanthropy, conducted by the New York Charity Organisation

* Social Insurance. By H. R. Seager. Macmillan & Co. 4s. 6d. net.

Wage-Earning Women. By Annie M. MacLean, Ph.D. London: Macmillan & Co. 5s. net.

Society. The author, however, a Professor of Political Economy in Columbia University, sets out in brief a theory of social advance, widely removed from the hard-shell philosophy which has too often been the C.O.S. characteristic in this country. Living, as he says, in a land "peculiarly favourable to individual ambitions and under a legal system which discourages and opposes resort to any but individualistic remedies for social evils," as a disinterested student and worker he has come to believe that for large sections of the American population what is needed is "not freedom from Governmental interference, but clear appreciation of the conditions that make for the common welfare, as contrasted with individual success, and an aggressive programme of Governmental control and regulation to maintain these conditions." "I believe that we shall devise means for exterminating poverty as we have devised means for exterminating other evils." To this sufficiently decided attitude he has been led by the results of impartial inquiry into American social conditions. Few wage-earning families, he finds, are prepared to meet the common emergencies of industrial life, accidents, illness, under-employment, unemployment, old age. In the United States every year 30,000 fatal accidents, largely preventable, occur, and not less than 3,000,000 persons are seriously ill all the time, with complaints which we know are, to a great extent, avoidable and unnecessary. As his experience goes to prove that voluntary insurance cannot or will not be paid for by those who need it most, he outlines schemes of State insurance such as are already working successfully in Scandinavian countries, and as we are promised in the United Kingdom. In an interesting and suggestive chapter "Next Steps in Social Advance," he observes (and this is the keynote of the book) "To encourage wage-earners to be more careful and provident, we must first of all protect their standards of living from these risks to which they are now exposed. By co-operative action, impelled when necessary by the compulsory authority of the State, we can give stability to the incomes of wage-earners and oppose that downward pressure which now so constantly recruits the army of standardless casual labour. By these means only . . . can we hope to raise the whole mass of wage-earners to higher standards of efficiency and earnings and to more intelligent appreciation of all of life's possibilities." Professor Seager's volume is welcome as another indication of the fact that in all industrial countries, whether Free Trade or Protectionist, disinterested inquiries have discovered the same social problems, and appear, making due allowance for local and national peculiarities, to be working their way to similar conclusions.

Miss Maclean's volume is the outcome of an inquiry instituted in 1907 by the National Board of Young Women's Christian Associations into the conditions of American wage-earning women. About thirty investigators collaborated in the inquiry as to the wages, hours of work, housing, and general conditions of women-workers in typical industries as far apart sometimes as New England and California. The spirit in which the investigation was undertaken is on the highest plane ("I am

come that they might have life, and that they might have it more abundantly") and, a good deal of interesting and valuable material has been collected. But the results obtained in the different districts ought to have been sifted and compared with a view to discovering the causes of the evils described, and the method of removing or mitigating them. To a generation nurtured on the comprehensive investigations, with their clearly marshalled facts and lucidly stated conclusions, of many sociological works to which we have grown accustomed in this country, this book will perhaps appear thin and watery, nevertheless we welcome it as a useful commodity in the international exchange of knowledge and ideas. We trust it will stimulate the Young Women's Christian Associations of this country to undertake a form of Christian work which they have rather neglected.

THE ETERNAL FEMININE.

THE whole question of the emancipation of woman is raised once more in two suggestive little books,* intended to confirm the faith of the convinced Suffragist without encouraging the impatient in their desire to quicken unduly the evolutionary processes. Many ardent champions of the woman's cause, indeed, will chafe at Dr. Stanton Coit's refutation of the familiar plea that women must have the vote because they can achieve so little without it. Others, however, will endorse the view that the success with which feminine influence works and influences legislation already is one of the most powerful arguments in favour of the political enfranchisement of women, and, in any case, the principle that they are fighting for is safeguarded. Dr. Coit points out, very wisely, that the leaders of the movement have still a great work to do in educating their lethargic sisters, especially on the subject of those artificial disabilities by which they have been unjustly, though often with their own consent, fettered and restricted. In his vigorous and characteristic fashion he urges women to break down with persistent effort those barriers, other than their exclusion from the rights of citizenship, to which they have hardly as yet turned their collective attention. Their educational problems, their economic status as wives and mothers, the prejudice which debars them from "the right to practise as lawyers, to sit on juries, and to become judges and law-lords," are all dealt with in turn; but perhaps the novelty of Dr. Coit's argument will be most apparent in his comments on the general objection to women occupying the pulpit. "In the churches of England to-day," he says, "there is no such thing either in the Establishment or in any of the sects, except the Unitarian, as a woman priest or preacher," a fact which is not even remotely referred to in Lady McLaren's famous *Charter*. Clearly woman, having begun to clear the road to freedom, has got her hands full; but now, as always, the

rate of her advance will be in proportion to the strength of her hope and desire.

"The Suffrage Movement, from its Evolutionary Aspect," is really a theosophical treatise on the Eternal Feminine—the Jewish Elohim, or Supernal Mother, creator of heaven and earth. It deals with high themes, not always in a sufficiently lucid and simple manner, and there are sentences in it which are calculated to harden the heart of the masculine reader upon whom the full significance of the evolution of womanhood has not yet dawned. But the whole subject of the development of the feminine principle in nature, which is "spiritually older than the masculine, and consequently, its natural guide," is too important and full of suggestion to be treated adequately in a pamphlet. The author rightly emphasises a patent fact when he says that the woman's movement will inevitably win an increasing number of supporters, "not necessarily because the women say so, but because the whole race is gradually climbing on to the higher level of mentality which its position on the evolutionary wheel of life justifies." It is because they believe this that all champions, male or female, of the woman's cause "recognise the promise of national gain beyond the tumult and beyond the vote."

THE A.B.C. OF SOCIAL ECONOMY. By Alfred Hood. London: C. W. Daniel, 1s.

THE number of those who desire to see ethical tests applied to all systems, social and political, appears to be increasing, and not least amongst those for whom this book was intended. It is a reprint from the *Co-operative News* of brief, clearly-written papers on "Land," "Labour," "Capital," "Wages," &c., and aims at showing that the just use of land will lead to national well-being. "Our social fabric being made up of many households, each and all should co-operate as fellow workers, who labour as comrades, companions, and associates that become sharers and partners in the wealth or well-being of the whole community. They should all have their just and lawful share, not only in the possession, but also in the creation of all the good things and all the good influences which are enjoyed by society as a whole. And apart from this creation and enjoyment by each for all and all for each there can be no true social economy." Having this ideal before him Mr. Hood is of opinion that private ownership of land has become the most flagrant violation of social economy, and that the very worst evils from which society suffers at the present time are directly and indirectly due to the monopoly of land by private individuals. He objects to the system which compels workers to make a financial profit for a master or else remain idle, boldly puts the question whether wage-earning *apart from any alternative*, is compatible with a true social economy, and desires to bring about a state of things where the same man may be both artist and artisan. We are glad that he insists on applying such tests of national and individual wealth as "To what purpose do men spend?" rather than "How much do they make?" "To what purpose do they labour?" "Is the present distribu-

tion of wealth just?" And we hope that many readers will be inspired by his book rigorously to prove all things by such standards; but, surely, the difficulty in these matters for many earnest and well-disposed people is to decide what is just or unjust. Supposing we agree with Mr. Hood that industry, instead of being the soulless, immoral, or at least non-moral machine which he believes it to be, should be made human and moral, at what point exactly are we to begin to correct what to him, and, indeed, to many others, is the fundamental injustice of the land? Everybody who thinks at all, aims at "a true social economy." But how are we to attain it? Nor has Mr. Hood quite cleared up the matter in the appendix, in which he refers with approval to Belgian and Danish systems of land tenure. We think that this lucid little volume, with its strong insistence on the ethical aspects of social problems, would have been much strengthened had Mr. Hood in a couple of chapters (not in a mere appendix) stated clearly and specifically, first, what reforms are desirable, and second, how these reforms can be made practicable.

A PATHETIC and realistic little play in one act, entitled "The Flower Maker," has been written by Norah Doyle (Mrs. P. E. Richards) and published at the Garden City Press, Ltd., Letchworth. It is frankly written for the purpose of showing "that discontent is not only good, but essential to the emancipation of social victims," and the lines quoted towards the end give a clue to the ideals which the author hopes one day to see realised. The character of the flower maker, a sweated worker who wearily and doggedly pursues her task long after husband and children are asleep, is cleverly indicated in the course of the dialogue. The play might, indeed, have been called "The Woman's Burden," for it seems intended to prove, among other things, that too often women must work while men must weep, if we may paraphrase Kingsley's well-known words. This is not always the fault of the men, either. Mrs. Richards clearly sees that the evils she indicates have grown out of a pernicious system which will have to be abolished before the Day of Hope dawns for the toilers. But she also realises that the people must help to work out their own salvation. "All we got ter do," as the father says to his troubled and weary wife, "is ter keep steady an' try t'unnerstand way things are, an' foller the lead o' they as is workin' for us." Some practical suggestions are given for the assistance of amateur performers desirous of staging this little play, and if the author's instructions are followed even the dream in the cornfield ought to be managed without much difficulty.

WE have received a translation of the inspiring address delivered by Bishop Ferencz on dedicating the memorial stone in the Castle of Déva in honour of Francis David, who founded the Unitarian Church of Hungary, and was its first Bishop. The occasion was the four-hundredth anniversary of David's birth, an account of which appears in our present issue, in an

* Woman in Church and State. By Stanton Coit, Ph.D. West London Ethical Society. 6d. net.

The Suffrage Movement, from its Evolutionary Aspect. By I. E. Taylor. London: Swan Sonnenschein & Co., Ltd. 1s. net.

article describing the visit of English and American delegates to Hungary. A translation of the Ode written by Rev. N. Józán, and recited by him at Déva, follows the address.

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN BIBLE SOCIETY:—The Book above every Book.

CAMBRIDGE UNIVERSITY PRESS:—The Epistles of Peter, John and Jude. Edited by Claude M. Blagden, M.A. 1s. 6d. net.

MR. A. C. FIFIELD:—A Modern Humanist: Miscellaneous Papers of B. Kirkman Gray. Edited by H. Bryan Binns. 5s. net.

MESSRS. HODDER & STOUGHTON:—Scientific Faith: H. A. Johnston. 5s. net. St Paul the Orator: Maurice Jones. 6s. net. Sermons, Epistles, Apocalypses of Israel's Prophets: Chas. F. Kent, Ph.D. 12s. net.

MESSRS. KEGAN PAUL, TRENCH, TRUBNER & Co.:—The Vision of the Young Man Menelaus: By the Author of Resurrectio Christi.

MR. FISHER UNWIN:—The Newer Spiritualism: Frank Podmore. 8s. 6d. net.

FOR THE CHILDREN.

GOJIRO.

"THERE are seven old shafts here filled with rubbish," said the manager to the workmen, "and I have orders from the company in London to clear them all out. We hope to find copper in one of them. Begin with this end one."

They began digging.

This happened a few years ago at Cordova in Spain. It is now more than two thousand years since the men of Carthage (a great seaport of Africa) conquered Spain, and sank shafts for the mining of copper. The Romans and the Carthaginians waged deadly war; and so sure as the Romans seemed likely to capture any place where copper was mined, the men of Carthage would fill up the shafts to hide the earthy treasure from the hated enemy. An English company had bought the land containing seven such filled-up shafts.

Three were cleared out, and no signs of copper appeared. The shafts, indeed, only went a few yards down, and stopped. So the manager changed his plan, and started at the other end, and the same thing happened. A telegram was sent to London:—"Have cleared six holes; no trace of copper lode."

A reply came from London to Cordova: "Clear out the seventh."

So the spades began again, for the company were not going to be beaten if they could help it. Some distance down the diggers struck their spades against a heavy iron door. With much labour, the door was forced open. A passage was seen. It led into a real copper mine. More than two thousand years ago the Carthaginians had ceased working on the approach of the Romans. They had stopped up the shaft; and—cunning Africans that they were—they made six other false shafts, and threw rubbish in, so as to deceive the foes, and make it seven times as difficult to find the true mine.

The company had persevered. Beaten once, beaten twice, beaten thrice, four, five, and six times, they held on, and won a

victory at the seventh. They had a great copper reward, and they deserved it.*

We will shift our scene to Japan.

A twelve-year old Japanese boy was fond of reading. Hard words—he learned them; difficult passages—he got over them. Page by page he plodded through five volumes of the "Ancient History of Japan." Gojiro was a persevering boy, and the father was happy to see it, and he gave his son a fine gift. This took the shape of sixteen volumes of stories of the heroes of China. There were plenty of pictures. The leaves were made of mulberry paper, and the binding was of silk.

Gojiro's heart was full of joy. He must study these books at once. At bed-time he fixed up his mosquito curtains, to keep out the wretched little biters. He sat inside his cotton cage, a lamp at his side, a lovely book of Chinese heroes on his knees, and he read, and read, and read, and slept.

Slept.

And dreamed.

Now in his dream he was in China, and in China he stood on the bank of the vast Yellow River, where the stream made a beautiful smooth sheet, and then tumbled over rocks, and splashed over ragged rocks, and danced round large rocks and small, and roared down the white rapids till it became smooth again.

What fishes were those that kept leaping up the rapids, seeking to gain the smooth lake above?

These scaly creatures, these valiant fishes were carp. It is worth while to look in a natural history book for a picture of a Japanese carp. Crowds of carp jumped and fell back, and jumped, fell, jumped, fell, jumped, fell; and the rapids made a noise like thunder; and up above, the lake was smooth and soft, and the cliffs and the tall fir trees made a nice shadow on the broad water.

Jumped, fell; jumped . . .

An old Chinaman stood at the lad Gojiro's side. His beard was long and white. Sage, men called him; and a sage is a wise man.

"Sir," asked little Gojiro, "what is the name of this place?"

"The Dragon's Gate, my child."

A dragon is no friend of man. A dragon's gate is a gate guarded by a very dreadful foe. The water-dragon guarded his gate well, and the bonny carp, the mettlesome carp, the lively carp, the valiant carp, the persevering carp, jumped, fell, jumped, fell, jumped, fell; and the water-dragon roared.

Cheers!

One of the carp had leaped to the top-most point of the waterfalls, and had reached the lake, and was cutting through the smooth pool in rare style; and Gojiro could fancy the dark cliffs smiled, and the tall fir-trees waved with pleasure.

Gladness shone in the aged Chinaman's face.

Gojiro's heart thumped.

It is a very fine thing when the carp leaps and gains the height; when the child cons the tough lesson and learns it; when the youth takes up the gymnastic exercise and becomes quick at it; when the girl follows the ambulance course through till she is really good at first aid; when the lad grinds

* A. F. Calvert's "Impressions of Spain," pp. 278-9.

at the technical class till he knows something worth knowing about engineering; when the young couple strive to make their rooms neat, and their children well-behaved, till the home is a model to look at.

Jumped, fell; jumped, fell.

Gojiro's gaze was fixed on the victorious carp. Lo! a white cloud came down from the dream-sky. The eyes of the carp glowed red as fire. It rose from the water; it glided into the cloud; it soared as a bird rather than a creature with fins, and it passed from sight into what glorious land of sunrise or sunset or starry heaven the boy knew not; but he was as happy as if he himself were the flying carp. And perhaps he was the flying carp.

Suddenly he awoke.

"Well," said Gojiro to himself, "I must let the boys see the carp."

So he made a big one—fifteen feet long—out of thick paper, and painted it, and hung it on a pole, and set the pole on the roof, and when the wind blew, the valiant carp jumped, fell, jumped, fell, jumped. . . .

Ever since then, in the May-time, the Japanese have held the Feast of the Carp; and paper fishes of all sizes float on poles on the tops of tens of thousands of houses, and the wind tosses them, and flaps them, and all Japan seems rattling with the sound, and the hearts of the sons of Japan leap.

Brave carp! Brave men!

It would seem, then, my bonny English carp (you who read this page), that they who want copper must dig, perhaps in three places, perhaps in seven; and they who want to know of history and of heroes must pursue the book and the task like eager hunters who hunt; and they who would gain the happy lake where the shadows of the fir-trees kiss the waters must leap, and leap.

But what are souls good for if not for leaping?

F. J. GOULD.

NOTE.—The carp incident is adapted from W. E. Griffis' "Japanese Fairy World," pp. 227-235.

THREE KINDS OF PEOPLE.

A KITTEN with a broken leg lay moaning pitifully at the side of the street. A group of boys stood watching her, and several of them—I am ashamed to have to say it—were joking and laughing at the suffering little creature.

"What a noise cats make!" said a passing man to his companion. "They are a regular nuisance." And he went on.

"Poor little creature!" cried a kind-looking woman. "I'm afraid she is badly hurt. I cannot bear to see anything suffer. I do wish someone would take pity on the little thing." But the woman passed on, too—and her sympathy was of no greater assistance to the injured kitten than was the man's indifference.

"What's the trouble here?" asked a stalwart young labourer, as he pushed his way in among the boys. "Oh, a poor little kitten, with its leg broken."

The next instant he lifted the trembling animal tenderly in his arms, and strode off with her to his home. Before eating his supper, he carefully bound up the broken bone, and, after giving the little patient some warm milk, he made a soft bed for her

near the stove. After the kitten had recovered, she continued to have a happy home with the good labourer and his wife.

There are three kinds of people. The first are quite indifferent to the troubles of others. The second spend a great deal of energy in expressing their sympathy, but do not take the trouble to be of any real assistance. Only a few belong to the third class; they are the one who helps where help is needed, and do not hesitate to do all in their power to succour unfortunate people and animals.—*Humane Advocate*.

MEMORIAL NOTICES.

REV. J. S. MUMMERY, PH.D.

Born Dec. 31, 1824, died Aug. 31, 1910.

THE great and good desire above all things to die in harness, but not to all is the privilege vouchsafed. The late Dr. Mummery, the venerable and much beloved minister of the Unitarian Church at Wood Green, was graciously permitted to achieve the desire of his heart. It may be true that good men speedily die out and are forgotten, but their work abides. Their influence enters into a condition, which shaping the lives of others, survives and endures.

Of great natural endowment, John Stephen Mummery added to that endowment an industry equally great. He brought the whole wealth of his nature (wealth inherited and acquired by culture) and devoted it to the uplifting of his fellow men. Throughout his whole life he was busily engaged in gathering knowledge, which he unstintingly and assiduously imparted during his long and faithful ministry. A lover of the people, he loyally gave himself to the cause of the poor and needy. Progress and elevation were his watchwords for the service of mankind.

Ever faithful to his God, himself, and his mission, he laboured on through the pilgrimage of life, calm, resolute, and firm in the belief of the divine immanence. Behind his message was the impetus of an earnest character, and the force of scholarship and zeal. Pre-eminently a teacher, discriminating, versatile, and persuasive, he possessed the inestimable faculty of unlocking the secret springs of love and confidence. He expounded the science that ennobles life, making its aims lofty and its ways generous. From a long life spent, as scholar and tutor in colleges of orthodoxy, he gathered the seeds of a larger and more liberal faith, which ultimately blossomed forth and ripened into the fruit of rich experience. So vitally did this enriched life possess him, that at an age when most men encourage thoughts of ease and leisure, he came forth to proclaim the new truth which he had found.

At the age of sixty he became the minister of the church at Peckham, and seven years later took charge of the new cause at Wood Green. Here for nineteen years he has strenuously laboured, pouring forth streams of wisdom from his cultured mind, and rivers of love from his consecrated heart. A beautiful fabric, and a healthy society, now remain to bear witness of his zeal. All honour to the

courage which never quailed and the spirit that was never downcast. To-day not only the congregation worshipping at Wood Green, but the whole populace of the surrounding neighbourhoods mourn the loss of this unobtrusive heroic personality.

Dr. Mummery was in his 86th year, and has had an eventful career. He was one of the first batch to go up for the examination of the College of Preceptors, when he was successful in being first Greek and Latin prizeman. After this he became classical master of a large school at Plymouth, then he succeeded to the important post of classical tutor at the famous Queenwood College in Hampshire. At the old University of Rostock in Germany, he took his degree of Doctor of Philosophy. For a time he was teacher of German and French at Wesley College, Sheffield, and later became the successful Principal of the distinguished Iver Grammar School, Bucks.

The funeral took place at the Islington Cemetery on Saturday last, and was preceded by a service in Unity Church at 2.45. A very large and influential congregation assembled and joined in a most impressive service conducted by the Rev. J. Wilson (newly appointed assistant minister). The Rev. G. Carter, of Peckham, delivered a brief address full of personal reminiscences. Many of the Doctor's old friends followed the procession to the cemetery, where the committal prayers were read by Mr. Wilson.

On Sunday large congregations attended the special memorial services at Wood Green, when the Rev. J. Wilson preached. In the course of his sermons the preacher said that:—

“The grand gospel so beautifully lived and eloquently preached by Dr. Mummery these nineteen years past, will be reiterated by the enriched life of Unity Church. The voice we so oft have heard from this pulpit will speak so long as the fabric shall last, the silent witness of a faithful soul. The characteristic feature of the Doctor's ministry was that he saw in the virgin soil around its great possibilities. He made of the desert a garden of God, and the Church he built up is a monument to his insight and foresight. A very striking monument is the liberty-loving, truth-speaking manhood that he inspired. He is indeed perpetuated in the living members left behind. He has given us of his spirit and the living Church left behind is his gift to Wood Green.”

DR. JOSEPH NELSON.

It is with deep regret that we have to announce the death of Dr. Joseph Nelson, of Belfast. It has been clear to his friends for several months that his health was failing, and the end came on Wednesday, August 31. In him Belfast loses a citizen distinguished alike for his public spirit and his professional eminence, and the Non-Subscribing Church one of its staunchest supporters. He was the fourth son of the late Rev. S. C. Nelson, of Downpatrick, and was born in April, 1840. During his course as a medical student in Queen's College, Belfast, his imagination was fired by the cause of Italian freedom and the heroic career of Garibaldi. In 1860, along

with his friend and fellow student, Mr. Alexander Blakeley Patterson, he volunteered for service, and arrived in Genoa in time to join Garibaldi. He was present at the engagements of the memorable campaign of that year, notably at Calatafimi and Milazzo, holding a commission in the “Regimento Inglese.” He was thus one of the ten British subjects who saw active service, and of these Mr. Patterson is now the sole survivor. Among his treasured possessions were the sword presented to him by Garibaldi and the medals awarded many years later by the Italian Government. Of this stirring episode in his career Dr. Nelson never made any boast. Indeed, with characteristic modesty, he seemed to prefer not to speak about it except to his intimates. A visit to Sicily a few years ago and the appearance of Mr. Trevelyan's two volumes on Garibaldi quickened all the old memories, and the present writer has heard him speak more than once of the heroic qualities of the great leader and the charmed life he seemed to bear as the bullets whistled among the vines at Milazzo.

When the campaign was over Dr. Nelson returned to college, and took his M.D. degree at the old Queen's University in 1866. A period of several years as doctor and tea planter in India followed. In 1880 he returned home and devoted himself with characteristic energy and thoroughness to the studies of a specialist in diseases of the eye, ear and throat. For this purpose he went to Vienna, where he acted as junior assistant at Professor Arlt's Klinik, and also as assistant to Professor Fuchs, the famous ophthalmic specialist. On settling in Belfast he was soon recognised as a surgeon of exceptional eminence in his own department, and was successful in building up a large practice. He was an ex-president of the Ophthalmic Society of the United Kingdom and of the Ulster Medical Society, and till recently held several important hospital appointments, to the duties of which he gave his time with unstinted generosity. Among his medical colleagues he inspired not only respect for his abilities and shrewd judgment and wide knowledge of life, but a cordial affection. He had an instinct for kindness, and was never so happy as in showing hospitality.

In All Souls' Church his death will be sincerely mourned. It was the home of his affections, and to more than one minister he has been a most loyal friend. When it was decided to remove the Second Congregation from Rosemary-street to a new church in Elmwood-avenue, he threw himself heartily into the scheme and supported it very generously. The present beautiful church owes a great deal to him and to his determination that everything should be as perfect as possible in fitness and taste. The services were a source of constant delight to him, and it was not hard for those who knew him well to see that they ministered in a very real way to something deep and precious in his own life.

Dr. Nelson was married twice, firstly to Miss Michael, who died while he was in India; and secondly to the daughter of Canon Lewis, of Ford Rectory, Shrewsbury. He leaves a widow and a family of two sons and three daughters. At the morning service at All Souls' Church last Sunday the Rev. E. A. Voysey spoke of Dr. Nelson as

one of its most loyal and devoted members. He went about doing good, and he was never weary of helping and encouraging others in every kind of good work and bringing hope and cheer into their hearts. He was a good friend to their church in a great many ways. He not only took a prominent, active and most generous part in the erection of that beautiful building, but he was a regular worshipper and made his religion his life. He was proud of his church in every way, and always believed there was a great future before it. What could be a more fitting tribute to his memory than to follow in his steps, and endeavour to make that church one of the strongest centres of spiritual life in the city of Belfast.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Accrington.—The annual harvest thanksgiving services were held on Sunday, September 4, when the Rev. Arthur W. Fox, M.A., of Todmorden, was the preacher. Large congregations assembled at all the services. Special music was given by the choir, and the collections showed a substantial advance on those of last year.

Birmingham: Small Heath (Resignation).—The Rev. W. C. Hall, M.A., has resigned, and will close his ministry at Small Heath at the end of the year.

Boston: Spain Lane Chapel.—A successful social evening was held on Thursday, September 1, when a cordial welcome was given to the Rev. A. G. Peaston, who has recently married, and Mrs. Peaston. The chair was taken by Councillor H. B. Clark, J.P. (in the absence of Mr. W. Bedford, J.P., through indisposition), and suitable wedding gifts were presented to Mr. and Mrs. Peaston on behalf of the congregation.

Hampstead: Rosslyn Hill Chapel.—We understand that Professor Vaswani of Karachi College, Calcutta, will preach at the morning service to-morrow, September 11. Professor Vaswani and the Rev. Promotho Loll Sen are at present in England on a mission in connection with the branch of the Brahma Somaj known as the New Dispensation. We understand that they will be glad to accept invitations to speak. Letters will find them if addressed to Messrs. Cook & Sons, Ludgate-circus.

Walthamstow.—Towards the close of last Sunday's service Mrs. Claxson Drummond unveiled a panel which had been worked by the Ladies' Church Aid Society under her direction, and provided by the Women's Social Club. The design had been prepared by Mrs. Ussher of the Hampstead Congregation. Mrs. Drummond presented the panel to the church and described the design and its meaning in the following words:—"I will endeavour to interpret to you what the design of the briar-rose has meant to me. It tells the story of the religious life of a Church and of all true life. The roots, from which the plant's strength is drawn go back into the past, to the constant striving of men after a nearer knowledge of God and Truth and a deeper love for mankind. From these roots grow the branches of the rose full of strength, but full of thorns, for a true life is one of constant trials and difficulties; and, among them springing from the thorny boughs themselves, are the green leaves, telling of hope and love. And then above are the rose-flowers, emblems

of the success that will come to those who strive—yet the flowers are not entirely above the thorns, for life will never be free from struggle, but showing through them, brighter and more glorious because of them, reminding us that the crown of highest success was itself a crown of thorns." The gift was accepted by the Secretary, Mr. W. A. Morris, whose happy and dignified speech was, as usual, worthy of the occasion. There was a good congregation, and the preacher was Rev. J. Arthur Pearson.

NOTES AND JOTTINGS.

AN INDIAN REFORMER.

The eighty-fifth birthday of Mr. Dadabhoy Naoroji, the veteran Indian reformer, was celebrated last week at a gathering of the Indian community in London. Sir Henry Cotton paid a great tribute to Mr. Naoroji, with whom he was associated in the widespread movement of which the latter was the founder. Mr. Naoroji was the first man of Indian birth to win a place in the House of Commons, and his many years of residence in this country has made him a familiar figure in England. For nearly half a century he has kept the problems of Indian government before the public.

SOME FACTS ABOUT RAILWAYS.

Professor Dalby gave some interesting facts about British railways in his address to the British Association last week. "How many of us realise," he said, "that the capital invested in the railway companies of the United Kingdom is nearly twice the amount of the national debt; that the gross income of the railway companies is within measurable distance of the national income; that to produce this income every inhabitant of the British Islands would have to pay annually £3 per head; that they employ over six hundred thousand people; and that about eight million tons of coal are burnt annually in the fire-boxes of their locomotives?"

* * *

"The capital invested in the 102 miles of tube railways in London is a little over £25,000,000. The total number of passengers carried (exclusive of season tickets) on the 138 miles of electrical track during the year 1908 was nearly 342 millions, being roughly one-third of the total number of passengers carried on all the railways of England and Wales during the same period. The average cost of working this traffic is 22.3d. per train-mile."

TO HONG KONG IN A FORTNIGHT.

Already it is possible (if there is no loss of time on the way or in making connections with the steamers) to travel from London to Hong Kong in eighteen days, but developments are being made, says *Engineering*, which when completed will allow the journey to be made in fourteen days, or even less. Progress is being made with the Canton-Kowloon railway, and also with the Canton-Hankow railway, which are stages in the line connecting Hong Kong—Kowloon is on the mainland, opposite Hong Kong—with Peking. A direct branch from the Trans-Siberian railway to Peking would complete the connection, and make the journey between London and Hong Kong possible in the time mentioned.

LONG OR SHORT NOVELS.

Some discussion has been going on lately as to the best average length for an ordinary novel, and Mr. Sidgwick, the publisher, probably voiced the opinion of many people in this busy age when he pleaded for the novel of, say, 30,000 words. On the other hand, Mr. William de Morgan, himself famous for the

length of his novels, thinks that only the book of adventures or the detective story should be short enough to read "at one sitting;" the book which is concerned more with character than with action may be as long as you please, if it is only interesting enough. In the matter of lengthy novels, however, modern writers do not imitate their predecessors. "Esmond," one of Thackeray's shortest novels, probably contains some 180,000 words, and "Vanity Fair" must be nearly twice that length.

EDUCATION IN MONTENEGRO.

Prince Nicholas of Montenegro, who has just assumed the title of King, has wrought a remarkable series of changes in his dominion. He has transformed his little capital almost out of recognition, says the *Times*, and has encouraged the development of the limited industries which Montenegro can support. The system of education has been materially enlarged, and the Montenegrins have revived with some ardour those traditions of early learning which were long obliterated by the Turks. There was a printing-press in Montenegro in the days of Caxton, and the love of literature it implied has never wholly vanished. Prince Nicholas himself is bard as well as warrior and statesman, and the statement sometimes made that he is the greatest living Serb poet does not wholly spring from courtly politeness. But, in spite of these manifold developments, Montenegrins have not yet learned to grasp the plough with the alacrity they show in seizing the rifle.

THE STIMULUS OF A CROWD.

Much has been said and written about the psychology of crowds, and the subject is one which leads into fascinating by-ways of speculation. Children as well as grown-up people are stimulated by the presence of numbers, and Dr. Mayer of Wurzburg has shown, after making careful scientific experiments, that in general the result of the work of the pupils in groups is superior to their work as individuals. We are tempted to apply this to religion, and to ask whether the unexplained psychological influence which large masses of people exert on one another has not a great deal to do with the intensity of feeling and the consciousness of communion which makes the act of worship, when numbers of people are gathered together for the same purpose, so helpful and inspiring. At all events, the tendency in religion, as in everything else, should be away from the narrowness and the limited views of extreme individualism.

AUSTRALIA AND THE DECIMAL SYSTEM.

The Commonwealth House of Representatives has passed, by 35 votes to 2, a resolution endorsing the idea of the adoption of the decimal system in Australia. It was decided that the Federal Ministry should seek the approval of the next Imperial Conference for the adoption of the system throughout the Empire.

THE NAMES OF FLOWERS.

However irritating gardeners' Latin may be, the florist has a sound business reason for using it, says the *Manchester Guardian*. As one of them explained, the delightful old country names often mean different plants in different parts of the country. A customer in one place who ordered gillyflowers, for instance, would expect wallflowers; a customer in another district would mean clove carnations, and the name is applied to at least two other common plants.

* * *

By "cuckoo flower," again, some people mean the *Cardamine pratensis*, which is a common flower in many meadows in the spring when the cuckoo is calling. Others call this plant "lady's smock," others "milkmaid,"

and it has still more local names. Conversely, at least a dozen different flowers are known by the name "cuckoo flower," including three kinds of orchises, *O. mascula*, *morio*, and *latifolia*, three kinds of *lychnis*, including the "ragged robin"—*Lychnis flos-cuculi*—the *Arum maculatum*, the wood anemone, the wood sorrel, the wild hyacinth, and the meadow saxifrage.

BIRD SANCTUARIES.

The number of birds, it appears, is decreasing in the United States, as well in our own country, and an American woman has set aside \$250,000 for the maintenance of a perpetual home for birds in Cincinnati. There is a bit of enclosed woodland at Perivale, seven miles or so from Charing Cross, kept as a bird sanctuary by a committee of the Selborne Society, and the Brent Valley Bird Sanctuary, near Ealing, also owes its existence to this enterprising society.

LOST CHORDS.

An Italian priest, Dom Angelo Barbieri, has invented an apparatus for automatically recording music as it is played on a piano, and it is said that Mascagni, who is at present using the invention constantly as an aid to the composition of a new opera, is enthusiastic in its praise. For those who use this ingenious instrument there can be no "lost chords," for as soon as the musician has finished improvising he withdraws a paper upon which all the notes that he has played are represented by lines varying in length according to their duration. It requires very little practice to transliterate these signs into the ordinary musical notation.

TEMPERANCE TEACHING IN SCHOOLS.

As the result of communicating with several education authorities, the British Women's Temperance Association find, from over a hundred replies, that temperance is more or less taught in the elementary schools of England and Wales. In about 50 cases the temperance syllabus of the Board of Education has either been adopted or recommended, and in about 30 others temperance is being taught in connection with hygiene. Seven of the big centres have sent replies—London, Leeds, Birmingham, Bristol, Liverpool, Manchester, and Newcastle. It is not, however, considered that the answers are typical of the country as a whole. More than 200 local authorities have not replied.

A PRIMITIVE COMMUNITY.

Mr. Hilaire Belloc has discovered a remote little place where the wheels of time seem to have stood still since the days of antiquity. "Within two days of London," he says, in his recent book of essays "On Anything," "and to be reached at about an expense of £2, there is a little democracy in which no man has ever been put to death, in which no wheeled vehicles have ever been seen, of which the few laws are made, or rather the ancient and honourable customs maintained, by the heads of families meeting for discussion. You can, from the little village in its centre, telephone to Paris if you wish, and yet who has been to that place? Or who knows the way there from London? Probably not a dozen men." One hopes, for the sake of the peace of mind of these Arcadians, that the "dozen men" will not spread the news.

FOOD REFORM.

We are asked to state that any Guild or Literary Society may secure a lecture on "Food Reform" by writing to the Lecture Secretary, O.G.A., 153, and 155, Brompton-road, S.W. Particulars as to the average attendance and character of the meeting should accompany request.

Aberdeen Unitarian Church.

THE Committee make Appeal for help in their effort to clear off the debt on the Building. It amounts to £1,404, and the interest is an oppressive burden from which they desire to be relieved. The Appeal is made in view of the completion of Mr. WEBSTER's twenty-one years of Ministry here, and the seventieth year of his age.

The McQuaker Trustees have promised a grant of £50, on condition that £450 be raised before December 31, 1910.

The Committee earnestly appeal for donations to enable them to secure the Grant. The sum of £134 is still needed for this.

Donations may be sent to Rev. A. WEBSTER, Avalon, Bieldside, or to the Treasurer, Mr. T. M. SPIBY, 92, Bonaccord-street, Aberdeen.

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